**The role of developed intuition in Consciousness-based education**

The overall goal of Consciousness-based education is the development of higher states of consciousness. Ideally, as a result of CBE, students would graduate in Cosmic Consciousness and begin to live a life of spontaneous right action and continuous contentment. With respect to relative knowledge, they would be developing ritam bhara pragya, the ability to know anything on the level of developed intuition, associated with cognition at the finest relative level of the mind.

In Maharishi’s theory, the establishment of cosmic consciousness depends on purity of one’s physiology and the development of CC therefore requires the body to repair structural and chemical abnormalities that block the continuous experience of pure consciousness, which is the characteristic of CC. We know from experience that the rate of progress with this purification is a function of how impure the physiology is to begin with, and then the repair rate that occurs from that starting point. This starting point and repair rate varies from individual to individual, and for the current generation seems to be requiring an extensive amount of time. It is not something that can be *guaranteed* to happen within the 2-4 years of a college career at MUM.

Thus, in addition to creating a curriculum which supports maximum progress towards the development of CC, MUM also requires a curriculum that will give students the knowledge and skills they will needs to be successful in the world while still on the path to gaining CC after they graduate. These include skills like critical and creative thinking, articulate writing and speaking, ability to work well in groups, information literacy, and so forth. The challenging point here is how we teach students to strive for the goal of gaining knowledge through enlightened means like *ritam*, but still prepare them to be successful in the world when they mainly have only waking state intellectual resources available to them, that is, while they are still on the path of developing CC. A simpler statement of the issue is “How do we teach for the phase transition?” (using the term to refer to the individual’s transition from ignorance to CC, rather than the transition of collective consciousness).

One Vedic model of a possible answer to this question is in the area of Maharishi Jyotish. In 1991 Maharishi gave a wonderful talk to a group of students who had just finished his Maharishi Jyotish teacher training course in Seelisberg; it is cataloged in our library under the title *Maharishi Jyotish for Everyone*. In this lecture he says the ideal of Jyotish is the development of *jyotish mati pragya*, which refers to the level of consciousness that knows everything. But he makes the startling claim that if the awareness is even 1% dull, that area will not give us the true picture. To deal with this circumstance, he says, there is the mathematics of Jyotish, which allows charts to be constructed and a system of interpretation of the material in the charts to be intellectually derived. But even with this system, he indicates the accuracy of the predictions will still depend on the consciousness of the Jyotishi. The more alert the Jyotishi’s awareness is, the more accurate the predictions. His conclusion is that we are saved in both of these circumstances by the TM and TM-Sidhi program, which develops increasingly broad awareness on the path of developing 100% pure awareness that can function at the level of *jyotish mati pragya*.

Maharishi makes another interesting point with respect to Vedic disciplines like Jyotish with regard to developing consciousness: he says that practice of the analysis and synthesis required by the mathematical part of Jyotish develops integrated brain functioning, and thereby deepens ones experience during meditation. It thereby accelerates the development of *jyotish mati pragraya*. The question is whether all exercises that involve analysis and synthesis create this integrated brain functioning.

This model seems to indicate that the ideal of CBE is to develop both the waking state intellectual knowledge and abilities of our students, while still inspiring them both a with a vision of the means of gaining knowledge at the level of ritam bhara pragya, and the importance of taking advantage of all of the technologies of MVS that promotes this means. If we organize our curriculum according to the principle of the critical role that analysis and synthesis plays in both intellectual and pure consciousness development, then it also gives us a direction for our intellectual endeavors, one that we have been focusing on in the past few years, but should perhaps emphasize in a new light.

This direction is supported by the new general education requirement that all in-coming students take a Critical and Creative Thinking seminar as their second course. These courses will help student develop analysis and synthesis skills, but they will also include developing creativity. Intuition is often associated with creativity. We tend to think of creativity as being a quality that is mainly developed through TM practice, but there are any number of exercises which have also been shown to develop the ability to generate novel solutions and scenarios associated with problem solving or creative endeavors. Between our daily practice of the TM program and attention on ‘practicing’ creativity in the classes, MUM has a unique perspective they can promote on the intersection/integration of creativity and critical thinking. This presents one more opportunity to promote the unique ability of Consciousness-based Education to both fulfill the goals of modern education and while demonstrating the existence of a model of human development and education that goes beyond that model.

If this focus on critical and creative thinking exercises permeates the curriculum as a whole, it seems like both the goal of increasing waking state cognitive skills and accelerating the development of CC could be simultaneously served. It might be useful, in this case, to call the students attention to the dual role which the development of these skills is playing in their education and personal development.

Another potential variable in the situation that we may need to address in the classroom is the fact that we are increasingly getting students who have the alertness that gives anywhere from occasional to more frequent access to perfected intuition. We need to acknowledge this developing ability and use it to encourage students to develop a daily routine that maximizes rate of the development of consciousness. But in our classes we also need to incorporate the principle that cognized knowledge will always have a logic and coherence that will allow it to be evaluated as proper by a waking state intellect. Thus students cannot get away with simply arguing that the knowledge they are presenting in a paper or speech is cognized knowledge and needs no further justification. Maharishi explained the reasoning behind cognized knowledge during his entire career, in order to make it intelligible to a waking state audience.

We do have another pressing issue, namely how to deal most effectively with students who are struggling in our classes because of cloudy intellects. Do we keep giving them more and more intellectual exercises to try to improve their understanding, when we know that what is really needed is some purification of the system that will allow their intellect to spontaneously understand? We had a situation with a MVS Ph.D. student many years ago, whose writing was unacceptably undeveloped. We spent a year giving him special writing tutorials in order to deal with this issue, and having made no progress we finally gave up and regrettably dropped him from the program. His response was to round on the creating coherence program. After two years, he brought a new sample of his writing to us, and it was beautiful. We accepted him back and he finished the program.

Administratively, this course of action was relatively simple to take at the doctoral level, but it is obviously more complicated with undergraduates. The traditional manner of dealing with students who are struggling in classes is tutoring, whereby they are given developmentally appropriate exercises to help them work through their blockage. This worked marvelously when Jean-Marie Karst was teaching in the MVS department’s Sanskrit program; he would closely monitor the students’ learning progress and had created exercises specifically tailored to points in the stages of mastering the Sanskrit alphabet and the ability to read fluently where students typically get stuck. If we had more of these kinds of tutorials (particularly on-line) we might be able to service slow-learners more effectively in the block system. This kind of tutoring is probably already being organized by the Student Success Center and will be supplemented by the creation of our Writing Center.

The challenge, as always, will be the time factor in our block system. It is less of an issue with meditators than sidhas, but it is still a factor for both. Another method of addressing this issue is to structure classes so that new knowledge is only presented in the mornings and the afternoons are organized around exercises to understand, integrate, and apply the knowledge. If this schedule becomes a tradition across the curriculum, faculty can organize for students having difficulty to have additional tutoring even during the afternoon sessions as well as after class. This will be easiest, of course, if the teacher has organized the class according the principles of differentiated learning.